

MENNONITE HISTORICAL BULLETIN

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No. 4

A History of the Manheim Bishop District, the Rapho Mennonite Meetinghouse, Also Known as the Lehman But Now Hernley Meetinghouse¹

By NORMAN W. BAUMAN

In the fall of 1727 three Mennonite families settled in this community. This was more than a year before Lancaster County was formed, and thirty-four years before the first house was built in Manheim. The names of the first families included the John Lehman family (with Henry Leshner an orphan and his two orphan sisters, who were children of John Lehman's sister), the John Heagy family, and the John Longenecker family; in 1729 Christian Longenecker (brother of John) and family arrived. These were followed in 1737 by the Ulrich Hernley family (at first Lutheran) and the second John Lehman family. Others that followed were the Jacob Lighter family, the Rudy Behme family, and the Ulrich Longenecker family, parents of John and Christian above mentioned, with their two younger brothers Ulrich and Jacob. These settled around a circle as it were, leaving the center 14 acres for church and school purposes. At the time of surveying this plot of land, however, the Longenecker family donated an equal tract from the land they had staked off for themselves.² Thus the survey showed 28 acres and 49 perches with the usual "allowance of 6 per cent for roads."

Because there was no provision in the laws of Pennsylvania to have land patented for church and school purposes, they did not receive a deed or patent for the land until after the Pennsylvania Assembly, which met in the winter of 1730-1731, passed an Act to enable Protestant societies to have land patented for church, school, and cemetery purposes. But this Act had to be signed by the King of England before it became Law. By virtue of the fact that the King of England did nothing about this Act after ten years it automatically became Law. This land was

surveyed in 1745, but the patent was not received until May 22, 1754.

Copy of the Meetinghouse Patent³

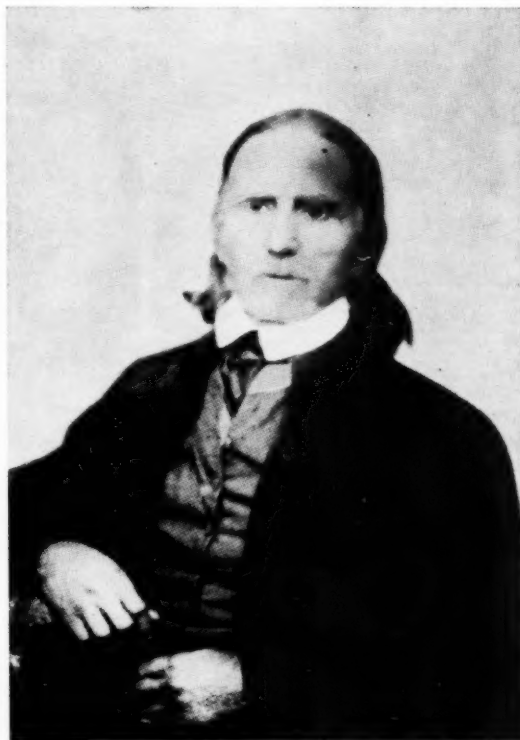
Patent to John Leman,
Rudy Behme & Jacob Lighter.

THOMAS PENN and RICHARD PENN. Esquires true and absolute Proprietaries and Governors in Chief of the Province of Pennsylvania and Counties of Newcastle, Kent and Sussex upon the Delaware; To all unto whom these Presents shall come, Greeting; WHEREAS in virtue and Pursuance of a Warrant under the seal of the Land office bearing date the

³ Record of the Act at the Lancaster Courthouse (Law Book).

twenty-second Day May one thousand seven hundred and forty-five there was surveyed and laid out to John Leman, Rudy Behme and Jacob Lighter of the County of Lancaster, Yeoman, as Trustees for the Religious Society of Menonists residing in Rapho Township in the said County, A CERTAIN Tract of land situated in the said Township and bounded and described as follows: viz. Beginning at a marked Hickory and from thence extending by land of the said John Leman and vacant land north thirty-three Degrees and three quarters, west eighty Perches to a marked White oak thence by vacant land North fifty-six Degrees and a quarter East sixty Perches to a marked Black Oak south thirty-three Degrees and three quarters, East eighty Perches to a marked Black Oak and south fifty-six degrees and a quarter West sixty Perches to the place of Beginning containing Twenty-Eight acres and forty-

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Jacob Hostetler, 1771-1865, Bishop in the Manheim District of Lancaster County, Pa., 1831-1865. He served the church during the trying times of the Civil War.

¹ Name occurs in the boundaries of the adjoining properties, also Meeting Calendars. The Meeting Calendar of 1854 refers to the Lehman Meeting House, while the Meeting Calendars of 1879 to 1884 call it Hernley's Meetinghouse.

² Tradition of the Longenecker family.

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nine Perches and the usual Allowance of Six acres per Cent for roads and highways as in and by the survey thereof remaining in our Surveyor Generals office and from thence into the Secretaries office may appear AND the said John Leman, Rudy Behme and Jacob Lighter with the rest of the members of the said Religious Society of Menonites having humbly besought us that we would be pleased to grant to the said John Leman, Rudy Behme and Jacob Lighter Trustees as aforesaid the above described tract of land for the uses, Intents, and purposes herein after expressed and declared—NOW KNOW YE that at their special instance and request and for and in Consideration of the sum of Four Pounds seven Shillings and Eight Pence Lawful money of Pennsylvania (Being raised by contribution of and amongst the said Congregation) to our use paid by the said John Leman, Rudy Behme and Jacob Lighter (The receipt whereof we hereby acknowledge and thereof do acquit and for ever discharge the said John Leman, Rudy Behme and Jacob Lighter their Heirs and Assigns by these presents), And of the yearly Quit Rent herein after mentioned and reserved, WE HAVE given, granted, released and confirmed, and by these presents for us our Heirs and Successors do give, grant, release and confirm unto the said John Leman, Rudy Behme, and Jacob Lighter and their Heirs the said Twenty-eight acres and forty-nine Perches of land as the same are now set forth bounded and limited as aforesaid with all mines minerals Quarries meadows marshes savannahs swamps, cripples, woods, underwoods, timber, and trees, ways, water courses, liberties, profits, commodities, advantages, hereditaments and appertaining whatsoever thereunto belonging or in any wise appertaining and lying within the bounds and limits aforesaid—(Three full acres clear fifth part of all Royal mines free from all deductions and reprisals for digging and refining the same and also one fifth part of the Ore of all other mines delivered at the Pit's mouth only excepted and hereby reserved)—And also free right and liberty to and for the said John Leman, Rudy Behme, and Jacob Lighter their Heirs and assigns to hawk hunt fish and fowl in and upon the hereby granted land and premises or upon any part thereof TO HAVE AND TO HOLD the said twenty-eight acres and forty-nine Perches of land Hereditaments and premises hereby granted or mentioned so to be except as before excepted with their appurtenances unto the said John Leman, Rudy Behme, and Jacob Lighter their Heirs and assigns BUT IN SPECIAL TRUST and confidence, never-

theless that they the said Trustees John Leman, Rudy Behme, and Jacob Lighter and their Heirs shall stand seized thereof for the sole and only use benefit and behoof of the Ministers and society of Menonists for the time being, residing and to reside in the said Township of Rapho to and for such uses intents and purposes as the majority of the Ministers and said religious society of Menonites for the time being and their successors of that persuasion shall from time to time order, limit, direct and appoint, agreeable to the Act of General Assembly of said Province Entitled AN ACT for the enabling religious societies of Protestants within the said Province to purchase lands for Burying grounds, Churches, Houses for Worship, Schools, etc. And to that and for no other use intent or purpose whatsoever TO BE HOLDEN of us our Heirs and successors Proprietaries of Pennsylvania, as our manor of Conestogo in the County of Lancaster aforesaid in free and common Socage by Fealty only, in lieu of all other services YIELDING AND PAYING therefore yearly unto us our Heirs and successors at the town of Lancaster in the said County at or upon the first day of March in every year, from the first last past, one Half-Penny Sterling for every acre of the same or value thereof in Coin Currant according as the exchange shall then be between our said province and the City of London to such person or persons as shall from time to time be appointed to receive the same and in case of Nonpayment thereof within Ninety days next after the same shall become due that then it shall and may be lawful for us our Heirs and successors our and their receiver or receivers into and upon the hereby granted land and premises to reenter and the same to hold and possess until the said Quit rent and all arrears thereof together with the charges accruing by means of such Nonpayment and Reentry, be fully paid and discharged.

WITNESS JAMES HAMILTON Esquire Lieutenant Governor of the said province who in Pursuance and by Virtue of Certain Powers and Authorities to him for this purpose inter alia granted by the said Proprietaries, hath hereunto set his hand and caused the great Seal of the said Province to be affixed at Philadelphia this Tenth day of May in the year of our Lord, One Thousand Seven Hundred and Fifty-four, the Twenty Seventh year of the Reign of George the second over Great Britain & the Thirty Sixth year of the said Proprietaries Government.

(Signed by) James Hamilton

History of the Meeting House

The exact date of the first meetinghouse is not known, but it is almost certain that there was a meeting here before this land was surveyed. The title of the Patent would

almost suggest it, "Meeting House Patent." Also, according to a note written on the flyleaf of Bishop John Lehman's *Ausbund* still at the meetinghouse, there was a building here before 1744. This note reads as follows: "The blessings of this life come to you, as you assemble in God's house and bring to him your offering and the reward will be yours to the end. Dated 1744."

The first building was remodeled at least once and stood until 1869. This building was used for church and school purposes, until it was torn down in 1869. The floor was laid with stone and was a few steps lower than the surrounding ground outside. It had a stone wall a few feet high and from there on up it was built of logs. At the entrance there was a small roof over the door. When one opened the door, one went down two or three steps to the floor. The opposite end had a large stone fireplace for heating purposes.⁴ This building stood in the present cemetery. The floor plan is marked on the present Cemetery Draft. A new brick building, 52 by 40 feet, was built in 1869 about 300 feet nearer to the road. At this time the land donated by the Longeneckers on the other side of the road was sold off for \$2500.00. This money built the new church. In 1919 the brick building was remodeled and 24 feet added to the length with a basement under the entire building. The trustees at the time of building were Abraham Lehman and Benjamin Hershey. Abraham Lehman died before the new building was finished. The building committee consisted of John Schwartz, David Hostetter, and Henry Metzler. Benjamin Hershey was the treasurer.⁵

Hymnbooks

The oldest *Ausbund* at the meetinghouse has no date or printer given. It was probably printed in Europe. It is believed by the Longenecker family that Ulrich Longenecker, who settled in Rapho Township in his old age, had been a book printer in Zurich, Switzerland, and might have been the printer of this book.⁶

The second American edition of the *Ausbund*, printed at Germantown in 1751, was also used in Rapho Township. This edition added songs 138, 139, 140, but before the books were bound in 1752 there was a supplement of 5 songs added. The fourth edition, printed at Germantown by Leibert and Billmeyer in (Continued on Page 4)

⁴ Interview with Elizabeth Colton, who in her young years attended church in this building.

⁵ Recorded in the Meetinghouse.

⁶ *History of Bedford and Somerset Counties*, by Blackburn, page 433, Book No. 974-87-B51 in the Carnegie Library, Pittsburgh.

Mennonite Research News and Notes

By MELVIN GINGERICH

The July 1958 *American Archivist* magazine (Hall of Records, Box 710, Dover, Del.) contains a twenty-two page article on "Church Archives in the United States and Canada; a Bibliography." One and one-half pages are devoted to articles and reports on the Archives of the Mennonite Church. As a result a number of inquiries have been directed to the Mennonite Church Archives.

The author recently examined the Bettman Archives in New York City. As this is one of the largest collections of pictures in the United States, it was hoped that it would contain Mennonite pictures, but unfortunately the holdings on this subject are few. There are several Amish pictures, a reproduction of the sixteenth century woodcut showing the Hutterite costume, and a number relating to the settlement of the Mennonites from Russia in Kansas in the 1870's.

Willard Conrad was employed by the Archives of the Mennonite Church for two months during the summer of 1958 to accession materials accumulated by the archives during recent months. Additional material recently received has been temporarily organized and filed but much additional work remains to be done until the full wealth of material in the collections can be of greatest use to scholars. Melvin Gingerich is devoting part time to this assignment.

John S. Umble has translated most of the sixty old letters (1820-1863) of the Bishop Jacob Hostetter collection. Copies of the translations have been forwarded to the Historical Committee of the Lancaster Mennonite Conference. They are also being furnished a microfilm copy of the entire set of letters.

The Archives of the Mennonite Church recently received from the widow of J. R. Shank his collection of letters, unpublished articles, business documents, and other materials.

With the closing of the Mennonite School of Nursing at La Junta, Colorado, the problem of the disposition of its files accumulated over the period of its operation presented itself. The entire set of records, with the exception of the most recent ones which have been retained by the treasurer of the Mennonite Board of Education, has been transferred into the custody of the Archives of the Mennonite Church.

Mr. and Mrs. A. E. Kreider have recently presented to the Mennonite Church Archives the charts used by Mrs. Kreider's father, J. S. Shoemaker, in teaching church doctrines in Bible Schools.

Lloyd J. Fisher of Albany, Oregon, has deposited with the Archives the early minute books of the Pacific Coast Mennonite District Mission Board.

Mrs. J. N. Smucker has recently donated the Adam Lantz family collection of records and documents to the Archives of the Mennonite Church.

Dr. Fritz Braun of Heimatstelle Pfalz, Kaiserslautern, Germany, visited the Mennonite Church Archives in June 1958. He studied the Risser letters (*MQR* Jan. 1956, 44-64), microfilm copies of which are being supplied to him for additional study.

William Dean who is working on his Ph.D. dissertation at the University of Iowa is studying the John F. Funk records to obtain an understanding of the awakening in the Mennonite Church as it was related to the origin and growth of the United Missionary Church (Mennonite Brethren in Christ).

Gladys Dodd of Overland Park, Kansas, spent time in August working in the Goshen College Mennonite Historical Library on the religious background of President Eisenhower. This study is for her B.D. thesis.

The Mennonite Research Foundation has made a study of "The Office of Deacon in the History of the Mennonite Church" for the Ministerial Committee of Mennonite General Conference.

Jan Matthijssen, Mennonite missionary in Indonesia, recently wrote a booklet on Menno Simons, presenting both biographical and doctrinal material. This is the first book concerning Mennonites to be published in the Indonesian language. The booklet was produced in 1958 by Geredja-Geredja Sekitar Muria, Pati, Java. Mr. Matthijssen is planning three booklets in this series.

Wanted: a copy of S. D. Guengerich's *Memorial History of Daniel Schoettler* (1910) and of Harvey Hostetter's *Descendants of Jacob Hostetler* (1912). Write Melvin Gingerich, 400 College Avenue, Goshen, Indiana.

From the *Zur Heimath* of June 15th we learn that on the 18th of May, 40 Mennonites shipped on the Steamer "Celtic" of the White Star Line, from Liverpool. These left Hamburg on the 12th of May. They composed 12 families, were from Poland, and intended to go to Kansas. One family, on account of a sick child remained in Liverpool, one of these families remained in Summerfield, Ill., two stopped at Tipton, Mo.,

Book Reviews

Descendants and History of Christian Fisher Family. Compiled by John M. Fisher Family. Ronks, Pa., Amos L. Fisher, Publisher, 1957. Pp. 623. \$5.00.

In 623 pages the compilers of this book have telescoped a great deal of information on Amish families of Southeastern Pennsylvania. Literally there are tens of thousands of facts in this genealogy which is designed the same as the Esh, Hostetter, and Hertzler genealogies.

Christian Fisher, born April 26, 1757, is the first family man to be listed. In all 3646 persons and their families are tabulated. The number which follows the name of a family head refers to the parents of that family head. Where both husband and wife are descendants of Christian Fisher, they are both followed by a number. Then in a few minutes it is possible to trace one's ancestry (if his name is in the book).

While the reviewer has not examined or used many genealogies, it would seem to him that here is a well organized piece of work. Cross references are easy to make. One purchaser of the book has spent hours in its study and reports only about 100 minor errors in 2400 names. The same person states that the death dates compare well with the newspaper obituaries that he has compiled over some years. Mistakes there are, but they are mostly typographical. There is good reason to believe that an up-to-date and precise family history has been published. It provides excellent resources for the study of Amish family size. The index is thorough.

Important Amish names in the book are: Allgyer, Augsburg, Bawell, Beachy, Beiler, Blank, Byler, Detweiler, Diener, Ebersole, Engle, Esch, Esh, Fisher, Glick, Hartzler, Hershberger, Headings, Hertzler, Hostetter, Huyard, Kanagy, Kauffman, Kennel, King, Kurtz, Lantz, Lapp, Mast, Miller, Peachey, Petersheim, Renno, Riehl, Sharp, Smoker, Smucker, Stoltzfus, Yoder, Yost and Zook.

Besides the data on families there are historical sketches, wills, and newspaper clippings about train accidents of 1887 and 1891. Among the historical sketches is John Umble's article on the Amish settlement in Union County, Pennsylvania.

—Grant M. Stoltzfus

and the remainder went to Kansas and joined the friends in the neighborhood of Marion Center. It is reported that from Gadenfeld and Halbstadt 120 families are preparing to emigrate during the Spring. *Herald of Truth*, July, 1876, p. 120.

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1785, were also used. In this edition one more song was added to the supplement. This was a song to commemorate the visit of three brethren from the Thessalonica church with the Swiss Brethren. It is interesting to note that this song was added to the collection the very year that the River Brethren Church was organized and Hans Wenger of this place became their second Minister. He went to Black Creek, Ontario, and established the church there.⁷ The Rapho congregation had trouble with immersion as a form of baptism even before they had received their land patent. On April 14, 1754, nine of the Rapho members were rebaptized by immersion by another group, and in 1770 two more families left the church. The hymn expresses the sentiment that the Thessalonica church heard of the newly organized Swiss Brethren and sent three delegates to visit them. When they found them (verse 18), they examined their articles of faith and at once found themselves in perfect agreement (verse 24). They would so report to those of Thessalonica, the church of Christ, standing firm from the time of the apostles (verse 25), in rigid, unswerving faith, and possessing also the letters of Paul written in his own hand to the congregation.⁸

All of these *Ausbunds* have written in German on the inside of the cover, "The property of the Rapho Mennonite Congregation a mile from Manheim—1789-." In 1841, John Baer, printer of Lancaster, published a book of Christian hymns and psalms in the German language. These were then used in the Rapho congregation. In 1884 the Mennonite Publishing Co. of Elkhart, Ind., printed a Mennonite collection of psalms and hymns which was probably the first English song book used in the congregation. These books have written on the inside of the cover, "Property of Hernley's Meeting House 1891." This is the first time we find mention of "Hernley's Meeting House." When the *Church and Sunday School Hymnal* came out, they were used at Hernley's. It remains the main song book. *Life Songs No. 1* had been used, but at present *Life Songs No. 2* is in use.

Outreach of the Congregation

Bishop John Lehman had four sons and two daughters. One son, Jacob, settled close to the present

Stauffer Meetinghouse, and one of his sons was the first deacon of the congregation. Another son, John, settled close to the present Risser Meetinghouse and was one of the first trustees there. Mary Lehman married Michael Boehm. Peter and Daniel Lehman were ministers at the Rapho Meetinghouse; and their father divided the home farm to them. Peter received the part where the first buildings were located, and Daniel received new buildings and the part where a Mill had been established even before 1772. This appears to have been the first mill in the community. Peter Lehman was ordained a Bishop to help his father. His father died during February 1776 and was buried on the farm burial lot.⁹ In April 1786 Daniel sold his farm and mill property to his brother Jacob and moved to Chambersburg, Franklin County. Before Daniel moved he was ordained a Bishop at the Rapho Meetinghouse to take charge of the believers in Franklin County. He had a meetinghouse built in 1804 on a corner of his farm. The Rapho Meetinghouse as it was known until about 1840 was the only meetinghouse at the northern end of the County until 1794 when the brethren in the Erb community decided to build a house for church and school purposes.

The Erb Meetinghouse Deed (in part)

Joseph Erb and wife Barbara—to
PETER LEMAN

Between Joseph Erb of the Township of Warwick (now Penn.) and Barbara his wife and Peter Leman of the Township of Rapho, Minister of the gospel and Peter Erb of Warwick Township—Whereas we gospel believing Baptists called Mennonites have agreed to build an house for us and our children and for their successors for Divine service and the exercise of Religion, For God is not the author of confusion I Cor. 14:33, Therefore should order be kept after the commandment of God, We therefore have agreed that the teachers which shall teach in this house shall be members of the above said society, and which shall practice and uphold as is written in Matt. 18:15, 17 and Acts 1:26 Acts 6:6, such shall have a right in this house to read and speak to the congregation, To baptize and there to keep the Lord's Supper, and such as are members of the above said society there to proclaim and uphold, No other order or Ceremony shall be allowed in this house to prevent disension, this we took upon us as Gospel Foundation to mention, uphold, and regulate which the said Peter Lehman, teacher of the above said society was chosen as a trustee and after him to de-

volve on his successors in the said Ministry forever, and the above named Peter Erb to be likewise a trustee, To see what a school may be kept in said house, but also as not to obstruct, the meetings of said society, And the meetings of the said society, not to obstruct said school above.

The Lehmans seem to have been a meek people, for they nowhere mention in their writings that they were ministers or bishops. The Lehmans, according to their writings, seem to have been well educated for their time. Because of the trouble with immersion at the Rapho Meetinghouse, Peter Lehman, who was bishop at the time, set forth the order of the church in this church deed:

Record of the first meeting to elect new trustees.¹⁰

Whereas, The members of the Mennonite congregation and other inhabitants, in the neighborhood of Joseph Erb, in Warwick Township Lancaster County, in the year of our Lord 1794, united to build a house in order to have Meetings for Divine services and to conduct school, and have also elected Peter Lehman and Peter Erb as trustees to take care of all occasional circumstances, for which a bill of sale for 60 rods of land was received from the said Joseph Erb, wherein an announcement is made that if at any time, and at any place, an office shall become vacant, so shall they through an election again elect men, and while Peter Lehman has been dead some time and Peter Erb is now growing old,—thus have we, the undersigned, assembled today at the aforesaid house and have chosen Jacob Hostetter, elected in the place of Peter Lehman, deceased, and Daniel Erb, the younger, in the place of Peter Erb, as trustees,—for which all have voted, and shall fulfill all demands, nothing more or nothing less, as both Peter Lehman and Peter Erb had been formerly elected and announced,—so it is adopted this 5th day of October, in the year of our Lord 1827.

(Signed by) Peter Erb, John Bamberger, Joseph Erb, Daniel Erb, John Eby, Christian Bamberger, John Erb.

The Erisman Meetinghouse

This congregation, like many others, took its name from the first Mennonite settler. The first meetinghouse was built in 1798 on land belonging to Abraham Erisman. The following year, on October 18, 1799, he sold an acre of land to Samuel Nissley and Christian Metz, trustees of the Mennonite Society of the western part of Rapho Township, together with the meetinghouse thereon erected. This house was in

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⁷ From Wenger family history in the files of this writer.

⁸ From an English translation made at the request of Norman W. Nauman by Mr. and Mrs. Maynard Hoover of New Paris, Ind.

⁹ This does not agree with the history of the Lancaster conference by Martin Weaver, but the settling of the estate proves that Hans or John Lehman died Feb. 1776.

¹⁰ Lehman deeds and wills, (Lancaster Courthouse).

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constant use for nearly one hundred years, but it was removed in 1891 to make place for a new brick meetinghouse, 50 by 75 feet. In 1956 this house was remodeled.¹

The Kauffman Meetinghouse

A log building had been constructed at Sun Hill, known as Reists, which was used for church and school purposes. This was replaced with a new brick building, built along the Manheim-Lancaster Turnpike, on land donated by Abraham Kauffman. It is now known as the Kauffman Meetinghouse.

The Gantz Meetinghouse

On May 8, 1880, the Calvinist Reformed Church at Old-Line, known as the Gantz Meetinghouse, was sold to the Rapho congregation of Mennonites for \$700.00. The Mennonite trustees were Frederick Gantz, George Kready, John Blecher, and John B. Brubaker. The Reformed congregation had dwindled to one member, and for fifteen years services were held here only occasionally. After the Mennonites received it Hiram Kauffman was the preacher until John B. Snavely was ordained in 1903 as minister. In 1915 the old house was torn down and a new brick building erected, 40 by 60 feet, at a more convenient spot on the same premises. This house and the Hernley Meetinghouse were used by the same congregation, meeting at the Hernley Meetinghouse one Sunday and at the Gantz Meetinghouse the next. On November 17, 1957, when the house became too crowded, the congregation was divided, with a part worshipping at the Hernley Meetinghouse and the other part worshipping at the Gantz Meetinghouse each Sunday.

The Manheim Meetinghouse

From the beginning of "the Town of Manheim" there was a union meetinghouse on the corner of North Charlotte and Gramby Streets. Here the Mennonites had preaching every fourth Sunday. In 1896 the Mennonites built a new meetinghouse on the corner of West High and Grant Streets.¹¹

The Hernley Cemetery

On March 31, 1856, the first grave was dug in this cemetery, close to the log building. It was for the son of Preacher Abraham Horst. On April 6, 1869, the first adult grave was dug, for Deacon Samuel Lehman, and on October 13, 1869, a grave for the trustee, Abraham Lehman.

¹¹ Henry Wm. Stiegel, by George Heiges, page 47, also Ellis and Evans history of Lancaster County.

Early Missionary

A family of Mennonite descent, named Abraham Hershey, lived in 1822 about two miles north of the Rapho Meetinghouse. The only son, Eusebius Hershey, who according to his own writings, received missionary convictions in his young years through the preaching at the Rapho Meetinghouse. He was converted at the age of eighteen (1840). It is not certain that he was received into the Mennonite fellowship, although he called himself a Mennonite minister in 1891. He was active in preaching to neglected groups, such as Indians, workers in lumber camps, etc., throughout the United States and Canada. He traveled on foot and horseback. It is said of him that when he visited a home, he would always have prayer before leaving that home. At the age of 68 he went to Liberia, West Africa, at his own expense, to bring the gospel to the heathen of that land. In October 1890 he preached his farewell sermon to friends and acquaintances in the Hernley Meetinghouse. He wrote a letter from Monrovia, Liberia, West Africa, dated March 14, 1891, which was printed in the July *Herald of Truth*. This is the last that was heard of him. This may have influenced the Mennonite church for foreign mission work.

Leaders of the Congregation

It is not known when John Lehman was ordained, but he was the first minister and Bishop in Rapho Township. He died 1776 and is buried in the Lehman Farm Cemetery on the west side of Lehman's Hill (today known as the Reservoir Hill).

Benjamin Hershey, the first Bishop of the church west and north of Lancaster, had the greater part of this section of the County under his oversight. About the middle of the 18th century a section was formed by ordaining Lehman. He may have been ordained by Bishop Benjamin Hershey.

School

From the beginning the Rapho Mennonite Meetinghouse was used for school purposes during the week. The late Abram Hernley, (who died in 1931) started school in the Meetinghouse in 1869. This was the last year of the church school. From 1869 to 1952 there was no church school in the Manheim District.

In 1952 some interest in a Christian day school became apparent. After a few meetings to find out this interest, it was decided to open two schools in the fall. A brother bought one of the one-room state schools, and let the church use it the first year, and the Erisman congregation bought the schoolhouse adjoining

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Biography of Amos Daniel Wenger Until 1944

By JOHN C. WENGER

(Continued from Last Issue)

(The present installment contains the remaining portion of the biography. The suggestion has been made that this article might be reprinted as a whole in the form of a pamphlet. Anyone wishing to encourage the idea may write to the Office Editor of the *Bulletin*, John A. Hostetler, Mennonite Publishing House, Scottsdale, Pa. Bro. Wenger wrote this biography when he was a student at Goshen College and not at Eastern Mennonite School as was incorrectly stated in the previous editorial note. Ed.)

From Clarence Center he went to Albany and took a boat down the Mohawk and Hudson to New York and Philadelphia and then went to Lancaster, arriving nearly midnight, Friday, July 10, 1896. The night was spent in a hotel. On Saturday morning he walked the streets of Lancaster and made inquiry of some of the many plain people he met and finally found the minister, to whom he had written of his coming, in company with seven other ministers discussing the "heretofore unheard-of minister, A. D. Wenger," coming from Canada. He succeeded in satisfying them that he was not an imposter. As it was harvest time no week-day appointments were made. One of the ministers, later Bishop Abram Herr, asked him if he would have something to drink. He had heard of the saloons attached to the hotels of Lancaster, so he replied, "It depends on what it is." They drank lemonade.

On the way east, Bishop John F. Funk persuaded Brother Wenger to put on a tie, as the brethren wore ties in the east. This accounts for his wearing one for a few years. After discontinuing this he was blamed by some who favored wearing the tie, for the no-tie sentiment which has since developed in the east.

Soon John H. Mellinger, since head of the mission interests of Lancaster County, was met. He had heard of Brother Wenger through his sister in Palmyra, Missouri. He persuaded him to stay for the annual mission meeting at Paradise instead of going on to his folks in Virginia. So he stayed and filled nineteen preaching appointments. Series of meetings were not yet allowed, but souls confessed Christ anyway. Just a few words personally spoken to the unsaved in homes and after

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HISTORY OF THE MANHEIM BISHOP DISTRICT

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the church grounds. These two buildings were opened as Christian Day Schools in the fall of 1952. It was found that not all the interest could be accommodated, and before the first term closed plans were made to build a three-room school-house on the land in Rapho Township which was patented in 1754 for church, school, and burial purposes.

By the time school opened in the fall of 1953 a new three-room building was ready. The interest has been steadily growing. Teachers for the

1957-1958 term were Myra Risser, Emma Martin, and Helen Frey.

The Missionary Spirit. The Brethren or Dunkards, in this country, seem to appreciate the admonition of our Savior, "Go teach all nations." They have a missionary in Denmark, who has recently baptized one person to the faith of the Brethren in that country, and is busily engaged in getting tracts and papers printed in the Danish language to distribute and make known their faith among that people. The doctrine of peace and plainness seems to be little known in that country. *Herald of Truth*, July, 1876, p. 120.

LIST OF ORDAINED MEN

Name	Date Ordained Minister	Date Ordained Bishop	Date of Death
John Lehman	.....	.....	1776
Ulrich Longenecker	.....	.....	.....
Peter Lehman	.....	.....	Jan. 1807
Daniel Lehman	.....	1786	Sept. 22, 1804
Benjamin Hershey	.....	.....	May 7, 1842
Samuel Nissley	1790	1800 (?)	May, 1838
Jacob Hostetter	1807	1831	April 6, 1865
Samuel Hershey	.....	.....	April 25, 1893
Abraham Horst	1868	.....	Aug. 15, 1905
Jacob Snively	April 4, 1878	.....	Jan. 14, 1904
Joseph Boll, Sr.	Mar. 21, 1895	.....	Dec. 25, 1935
Benjamin B. Stauffer	June 14, 1900	.....	Jan. 5, 1928
John B. Snively	Aug. 13, 1903	.....	Nov. 1, 1936
John Brubaker	.....	1861	Aug. 1, 1870
Jacob N. Brubaker	June 15, 1865	Dec. 26, 1867	Oct. 9, 1913
Peter Nissley	June 16, 1904	Dec. 26, 1911	May 17, 1921
Aaron H. Wenger	Feb. 28, 1907	.....	Oct. 25, 1937
Isaac H. Brubaker	Aug. 15, 1907	Aug. 25, 1921	.....
Joseph A. Boll, Jr.	Aug. 13, 1915	.....	April 11, 1958
Henry E. Lutz	Mar. 16, 1922	Mar. 6, 1930	.....
Martin G. Metzler	July 26, 1923	.....	.....
William Heisy	Aug. 4, 1925	.....	.....
Abram Risser	July 17, 1927	.....	.....
Samuel Lehman	Aug. 16, 1927	.....	Jan. 3, 1955
Charles Hostetter	Aug. 2, 1939	.....	.....
Homer D. Bomberger	.....	1943	.....
Clyde Metzler	Feb. 23, 1943	.....	.....
John S. Eby	Dec. 13, 1945	.....	.....
Ira Huber	Aug. 30, 1945	.....	.....
Clarence Stauffer	Jan. 27, 1954	.....	.....

Deacons

Peter E. Hernley	.....	July 8, 1842
Samuel Lehman	1842	April 6, 1869
David Hershey	June 1, 1868	Dec. 3, 1898
John Brubaker	Dec. 24, 1891	Sept. 11, 1928
Henry Heagy	Sept. 29, 1914	Dec. 31, 1940
Daniel Metzler	Feb. 2, 1901	Sept. 10, 1931
Herman H. Metzler	Jan. 12, 1928	April 14, 1951
Clayton A. Brubaker	Dec. 31, 1931	Mar. 1, 1954
Isaac E. Tyson	July 31, 1935	Jan. 27, 1955
David E. Harnley	July 30, 1941	.....
John R. Nissley	Aug. 10, 1949	.....
Harold G. Haldeman	Aug. 10, 1949	.....
Ernest K. Bauman	July 25, 1945	.....
Jacob N. Harnish	Dec. 1, 1954	.....
Paul M. Witmer	Dec. 17, 1957	.....

BIOGRAPHY OF AMOS DANIEL WENGER

(Continued from Page 5)

church services often made converts. Other visiting ministers soon followed.

At this time of awakening, a sad accident occurred which stirred the church. Two young people, returning from a party, were killed at midnight at a railroad crossing at Bird-in-Hand. It was a crisis in the largest Mennonite community. Hundreds of young people were gathered into the church. Revival meetings in the last twenty-seven years have aided greatly in gathering in the young people, and in building up the church.

The mission meeting was held at Paradise, Lancaster County, July 23, 1896. Hundreds of those interested in mission work were there from many places. A minister, Samuel Hess of Cumberland County, Pennsylvania, insisted that Brother Wenger accompany him to his community and hold a series of meetings there. He said other counties just west of the Susquehanna River needed such work, also. He followed Brother Wenger up in his later appointments until he gave up his school plans for that fall and promised to come.

July 30 he returned to his home in Virginia which he had not visited since he left, February 25, 1890, except the time when he brought the body of his brother Samuel home from Missouri for burial in February, 1893. His family, especially his mother, was very glad to see him. For nearly two months he visited, preached in all the Virginia Mennonite Churches, did personal work whenever possible, and held a series of meetings at the Hildebrand Church in Augusta County. There were a number of confessions in other communities, as well as at Hildebrands. Personal work was then new in our church and somewhat opposed both in Virginia and in Pennsylvania.

Having heard of the Franconia Conference and desiring to visit it, he went to Doylestown and filled thirty-five appointments in that Conference District from September 27 to October 22. A number of souls confessed Christ but the field was not as ripe as in Lancaster County at that time. Many new friendships were formed, many having since been broken by death.

On the way to Cumberland County, again a number of appointments were filled in Lancaster County with more confessions. Brother Wenger says, "I had a vehement desire to

visit every Mennonite home in the county, have Bible-reading, prayer and conversation with the unsaved." Abram Metzler, a Sunday School Superintendent, and later a Bishop in Blair County, took him to a number of homes where there were more confessions. Most all of the ministers of that time have since passed to their rewards. At that time Bishop Benjamin Weaver, deceased, Noah H. Mack, and C. M. Brackbill and nearly all the other bishops and ministers of the Lancaster Conference now living were still unordained.

Series of meetings were begun November 7, 1896, in Cumberland County and continued for six months in York, Adams, Franklin, Juniata, Snyder, Clearfield, and Blair Counties, Pennsylvania and in Washington County, Maryland. Most of the work was in small congregations. There were one hundred sixty confessions. A number of appointments were then filled in various other parts of Pennsylvania in the early summer.

On July 1, 1897, he was united in marriage to Mary H. Hostetter whom he had met in Indiana a few years earlier. She was the daughter of Abram and Catherine Hostetter. They travelled two months, visiting relatives and friends in various states and preaching for the churches in Oregon (which were the only ones west of Kansas at the time), and visiting the Pacific Coast. They established their home at Millersville, Pennsylvania, the home of the bride. She died July 14, 1898. Both before and after her death, he continued evangelistic work in West Virginia and Pennsylvania.

On January 21, 1899, he sailed from New York on the ship "Servia," for Liverpool. He visited England, France, Switzerland, Germany, Holland, Italy, Greece, Asia Minor, Palestine, Egypt, India, Ceylon, China, and Japan, reaching San Francisco February 16, 1900. A detailed account of Brother Wenger's travels in Bible Lands, his visit to the Mennonites of Europe, and his associations with our India missionaries are to be found in his book, *Six Months in Bible Lands and Around the World in Fourteen Months*.

On September 27, 1900, he was married to Anna May Lehman, also of Millersville, daughter of Bishop D. N. and Magdalena Lehman. For about four years much of his time was spent at home in Lancaster with frequent visits to nearby congregations and calls to hold meetings in western Pennsylvania, Virginia, and Ohio.

About October 1900 he suffered a period of sickness, possibly infantile

paralysis. The physician didn't seem to know what it was. He was in bed about six weeks and was left weak and with three limbs a little crippled. He didn't preach for seven months. His health and strength returned, but his crippled condition was never entirely cured.

In 1901 when the Board of Directors of Elkhart Institute was enlarged to include men outside of Elkhart County, Bro. Wenger was elected—his address at the time being Millersville, Pennsylvania. He continued serving on the Board (after the school developed into Goshen College) until 1915. He again served on the Mennonite Board of Education from 1924-1932.

He and Bishop Daniel Kauffman taught the Winter Bible Term at Elkhart Institute the school year of 1901-1902. He also gave about forty lectures on Bible lands. When Heston was started he refused to be considered available for the presidency.

On December 8, 1904, he started a series of meetings at Breslau, Ontario. He labored about nine months in that Province. His wife and two children also went over and spent much of the time with him. He was then home from August 20 to November 20, 1905, during which time he held the first series of meetings ever held in Lancaster County at Mechanic's Grove, beginning October 17, 1905. November 20 he returned to Ontario and held two more meetings in Ontario, making a total of fifteen series of meetings. There were three hundred eighty-five converts in Ontario. A few turned back and were never baptized. Brother Wenger always tried to conclude a series of meetings with a sermon or two on the peculiar tenets of our faith, and our ordinances and restrictions.

During 1906 he held revival meetings in Lebanon County, Pennsylvania; Logan County, Ohio; Ephrata, Pennsylvania; Spring Valley and Fairview, North Dakota; May View, West Zion and Mayton, Alberta; Sharon, Saskatchewan; West Union, East Union, and Liberty, Iowa; White Horse, Mt. Pleasant, Paradise, Pennsylvania; Bethel, Ohio; and Bowne, Michigan. Other special meetings were held and regular appointments filled in 1907 and 1908. From 1905 to 1908 ten series of meetings were held in Lancaster County with two hundred fifty-nine confessions.

In November 1908 he and his wife and four children moved to Fentress, Virginia. They desired to bring up their children on the farm as it was difficult to hire help on the farm in Lancaster County without giving

ground to the laborers to raise tobacco. This was one reason they moved to Fentress. There they raised strawberries, potatoes, and corn for a few years, and then planted a vineyard which was more profitable. While living at Fentress he continued to answer calls to evangelistic work until there was complaint of neglecting the church at home.

He labored as an instructor in the Winter Bible Term at Heston College and Bible School during the school year of 1910-1911, and also held a series of meetings there, with five confessions besides those of some members of the church.

When sentiment arose for a Mennonite school in the east, one was started in Alexandria, Virginia, in January, 1915. Brother Wenger and others helped to get it located at Harrisonburg. But Brother A. D. Wenger had declined the presidency already when plans were being made to locate it first at Denbigh.

February 25, 1922, he received the following telegram from the President of the School Board at Harrisonburg, Virginia: "You are unanimously elected principal of the Eastern Mennonite School."

As President of Eastern Mennonite School since that time, Brother Wenger has labored to build up the school and to get the church to support the school. He himself had already contributed liberally to the school and he continued to do so. He was instrumental in helping to formulate plans and policies which put the school on a sound basis financially.

Before becoming President he had started a drive for fifty men to give \$1,000 each. About \$10,000 was raised in this way. Then he, P. S. Hartman and E. C. Shank, who were appointed by the Virginia Conference to work out a plan to reduce the debt of the School, proposed that a 2% assessment be levied on the Virginia Brotherhood. In this way about \$25,000 was raised.

When A. D. Wenger became President of E. M. S. it had a debt of \$43,500.00. Again he led another drive. In this drive \$18,000 was raised by the eighteen largest contributors. Others in Virginia were solicited and \$4,000 more raised. Then land was sold from the school farm for about \$10,000. The debt, by further subscription, was thus reduced to about seven or eight thousand dollars.

An annex was to be built. Virginia gave about \$10,000 more. The brethren in Pennsylvania and other states helped generously and the annex was built. In the several efforts to raise funds for Eastern Mennonite

School one brother gave over \$12,000, a few others \$5,000 and \$6,000. The present debt of over twenty thousand dollars represents the sewage line (\$4,000), water line (\$7,000), Chemistry Department (\$5,000), chapel benches (\$2,300), changes in the building, retaining wall, lawn improvements, etc.

At E. M. S. Brother Wenger has taught Bible Geography, Bible History and Geography, Synthetic Bible, and has substituted in other courses.

He has served as pastor at Bethel, Missouri; Millersville, Rohrerstown, Lancaster, Pennsylvania; Fentress and Harrisonburg, Virginia. He served as a Sunday School teacher at the first three places.

While at Millersville he was for some years Tract Editor for the Publishing interests of the church, and Secretary of the General Mission Committee. He was also on the Board of Education and on the Faculty Committee of the General Board of Education previous to becoming President of E. M. S.

He attributes his desire to become a Christian and later a minister of the Gospel to his parental training, his father's death when he was just eleven, his mother's deep interest in his welfare, and to some religious books he read when but a child.

During his life he has served in a number of Sunday School meetings, Bible instruction meetings, mission meetings and church conferences. No dates are available.

From his converts have come Bishop Manasseh Hallman, Ontario; Bishop William Graybill of the Lancaster Conference; Professor Samuel Witmer of Goshen, and a number of ministers and deacons.

He baptized a large class at the Stahl Church at Johnstown and a few others in other places.

He has written a number of booklets including, "Who Should Educate Our Children," tracts such as "Ten Reasons Why I Do Not Join the Lodge," "Buried with Christ in Baptism," "A Youthful Career," and a large number of articles over a period of more than forty years.

During his ministry he has been closely associated with J. S. Coffman, M. S. Steiner, Daniel Kauffman, J. A. Ressler, S. G. Shetler, D. N. Lehman, N. H. Mack, John H. Mosemann, George R. Brunk, J. L. Stauffer and Chester K. Lehman.

His children's births, deaths, and marriages are as follows:

Mary Magdalena was born January 14, 1903; Anna May, May 27, 1904; Amos Daniel, March 29, 1906; Ralph L., February 9, 1908; Paul

Lehman, October 1, 1909; Ruth Hannah, April 15, 1911; Rhoda Elizabeth, August 6, 1913; Chester Lehman, April 10, 1918. Mary was married to Leonard E. Martin, August 28, 1929. Anna May was married to John Fay Garber June 5, 1930. Amos was married to Lenora Harkins October 29, 1931. Ralph died May 16, 1909. Leonard Martin died June 12, 1930. Mary was remarried to Warren A. Kratz July 12, 1932.

Brother Wenger says the changes in doctrine in our church have been almost nihil during his lifetime. A number of our ministers and laity have accepted pre-millennialism, however. Brother Wenger was asked to speak on "Unfulfilled Prophecy" at the second Bible conference held in our church. It was at the Stahl Church near Johnstown, Pennsylvania, December 27, 1897, to January 7, 1898. He had studied his subject for two weeks, aided by Blackstone's booklet on Prophecy and by other authors. He accepted the pre-millennial view and taught it. M. S. Steiner, Daniel Kauffman, J. S. Coffman, S. G. Shetler and other leaders were present. It was new to them. The outlines of the talks given at this conference were printed. This was the first time this doctrine was taught in the American Mennonite Church, but Brother Wenger has never taught it much.

As to customs and practices, there have been great changes during his lifetime. Franconia Conference practices feet-washing much more now than then; our church then had much German in the services, now it is English (in general); revival meetings have been started; evening services have been encouraged; our Mission Board was organized; our church schools have been started; Sunday Schools have become prevalent; we now have an active publishing house; etc. The tie was worn much more in the East earlier, the form of the cape has changed, the collarless coat is now worn by all ministers in the east, etc. The church has doubled in numbers.

Brother Wenger has always aided aggressive work and advocated revival meetings, Sunday Schools, Young Peoples Meetings, etc.

As to discipline, he feels that our church has lost through being too lax in the past. He encourages regulation attire for both brethren and sisters. This is stressed more at E. M. S. than at most places in the church because they fear the danger of drifting into fashionable attire.

At this writing (1933) Brother A. D. Wenger is still active in the work of the Lord, and is occupying the President's chair at Eastern Men-

nonite School in a very satisfactory way to all connected with the school.

(Brother Wenger died October 5, 1935, in his home in Park View, Virginia, aged 67 years, 11 months, and ten days.)

As Others See Us . . .

There is surely much in the pacifist witness of the sixteenth-century Anabaptists which must arouse our admiration and make us pause for thought and rather shameful self-examination. The principle of *willingness* to suffer for Christ's sake goes very deep in our Christian faith; yet we most of the time show very little awareness that it exists. Does the fact that in this country our faith, whatever its peculiarities, be it Baptist, be it pacifist, is now tolerated, by taking away our opportunity to accept suffering for Christ's sake, weaken our principles or at least deprive us of a means of witness and ministry and persuasion? I think it may do. . . .

All this suffering and involving others in suffering is no monopoly of Christian Pacifists; but because in this country we in this generation have no experience of persecution and suffering for Christ's sake, we tend, like our non-pacifist brethren, to shun the remembrance of its prominence in the New Testament and in almost every generation down to our own. It is the Swiss Brethren and the Mennonites who above all call us, not only in practice but in *principle*, to be *willing* to suffer for Christ's sake, yes even if it should mean (as for them it nearly always did mean) involving those whom we love most dearly.

The other question these men leave uneasily in my mind is how far they were right to believe that true Christians will *always* be persecuted by the world. "There will *always* be people who will persecute us Christians because Christ is in us." "The Son of man *must* suffer." "Behold I send you forth as sheep among wolves." Do the tenses here point to occasion only, or do they point to necessity and the nature of the case? Frankly, I am not sure; and the Swiss Brethren will not allow me to let the matter rest.

—Geoffrey F. Nuttall, *Christian Pacifism in History* (Oxford, 1958), pp. 45-48.

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